1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

are taken away. This can only be done by ſome ſtranger's firſt lying with her for once; but as this taking off of ſin is looked upon by the *Kamtſchadales* as very diſhonourable for the man, it was formerly difficult to find one to undertake it; ſo that the poor widows were at a great loſs before our Coſſacks came amongſt them; ſince which they have been in no want of ſtrangers to take away their ſins. Marriage is forbidden only between father and daughter, mother and ſon; a ſon-in-law may marry his mother-in-law, and a father-in-law his daughter-in-law; and firſt couſins marry frequently. Their divorce is very eaſy, conſiſting only in a man's ſeparating beds from his wife: in ſuch caſes the man immediately marries another wife, and the woman accepts of another huſband, without any further ceremony.

A *Kamtſchadale* hath two or three wives, with whom he lies by turns. Sometimes he keeps them all in one hut, and ſometimes they live in different huts. With every maid that he marries he is obliged to go through the above-mentioned ceremonies. Though theſe people are fond of women, yet they are not ſo jealous as the *Koreki*. In their marriages they do not ſeem to regard the marks of virginity. Nor are the women more jealous; for two or three wives live with one huſband in all harmony: even though he alſo keeps ſeveral concubines. When the women go out they cover their faces with a ſort of veil; and if they meet any man upon the road, and cannot go out of the way, they turn their backs to him, and ſtand 'till he is paſſed. In their huts they ſit behind a mat or a curtain made of nettles; but if they have no curtain, and a ſtranger comes into the hut, they turn their face to the wall, and continue their work. This is to be underſtood of thoſe that retain their ancient barbarity; for ſeveral of them now begin to be civilized to a certain degree, though all of them ſtill preſerve a rude harſhneſs in their manner of ſpeaking.

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l: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4
Kamchadal RY 3

XV. — CHARACTERISTICS OF KORYAK MYTHS

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The general features of Koryak mythology have been discussed in Chapter VII (pp. 115 et seq.). In general character the mythology of the Koryak, Kamchadal, and Chukchee shows many similarities.

COMPARISON WITH KAMCHADAL MYTHOLOGY. — All that we know of the Kamchadal mythology from Steller,[1] and from the Kamchadal myths given in Chapter XIV, leads to the conclusion that the Koryak and the Kamchadal had one and the same folk-lore. Steller relates only two complex myths, — one containing the story of Kutq's adventures with the mice, and the other telling of his love-affair with Excrement-Woman. The former myth will also be found among the Kamchadal tales in this book,[2] and both tales occur among the Koryak myths.[3] Besides, when summing up the general characteristics of Kamchadal mythology, Steller says that the entire folk-lore of the Kamchadal consisted of indecent tales about their god Kutq (Raven), as Steller calls the founder of the Kamchadal world. In this respect Kamchadal mythology corresponds closely to that of the Koryak, and forms a clearly defined cycle, consisting exclusively of raven myths. It may therefore be stated without hesitation that whatever is true of Koryak folk-lore is just as true of that of the Kamchadal.

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Steller also mentions three separate episodes from tales about Kutq which he had heard told. In the first of these episodes, Kutq's gluttony is described. He reaches a river, and sees the ground on the opposite bank covered with berries. Being unable to cross the river, he cuts off his own head, and throws it across, so that it may eat the berries.[4] The second episode, which is illustrative of the concupiscence of Kutq (who tried to have sexual intercourse with all objects that he met), relates that he once found a valved shell on the seashore, with which he had intercourse. The valves closed, and cut off his penis.[5] This calls to mind the tales about the vagina armed with teeth. The third episode, which reflects the coarse tendency of the Koryak imagination in general, tells how Kutq once took Chāchȳ (thus Steller calls Raven's wife) for an underground house, her vulva for the entrance-opening, and her anus for the underground passage of the ancient Kamchadal house, which was used for a draught.[6] He entered the house through the vulva, found the liver, and was about to take it, when it began to move. Then he became frightened, and ran out of the underground house.[7] In the Koryak tale, Big-Raven entered Miti''s anus as though it were the entrance to an underground house.[8]

[1] Steller, pp. 253-284. [2] Tale 131 (p. 329).
[3] Tales 88, 121, 130 (pp. 260, 316, 324). [4] Steller, p. 262. [5] Ibid., p. 263.
[6] See pp. 14, 53; Steller, p. 212. [7] Steller, p. 263. [8] Tale 25 (p. 169).